



# THE FLAMING SWORD

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## A GLANCE AT KORESHANITY.

**K**ORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is **KORESHANITY**; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

**COSMOGONY.**—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

**ALCHEMY.**—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

**THEOLOGY.**—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

**MESSIANIC LAW.**—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

**REINCARNATION** is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

**THE SPIRITUAL WORLD.**—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity, not in the sky.

**HUMAN DESTINY.**—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

**IMMORTALITY IN THE FLESH.**—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

**CELIBACY.**—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

**PSYCHOLOGY.**—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

**THE BIBLE.**—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

**COMMUNISM.**—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

**KORESHAN SOCIALISM.**—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

**CHURCH AND STATE.**—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## Koreshanity's Revelation of Universal Mysteries.

The Dawn of the New Age of Progress ; the Reading of the Language of Causation as Expressed in Cosmic Form ; the Purpose of Koreshanity in Relation to Human Redemption.

THAT WORD KORESHANITY is a puzzler to many of the Pan-American visitors. What does it mean? It means that the world has reached the end of the age, and is now entering from the Piscatorial era into the Aquarian dispensation. That class of people engrossed in the ordinary activities of the world involving its speculative tendencies,—it comprises a great majority,—has no conception of the significance of what is meant by dispensations as pertaining to the progress of the world. Human progress is defined by cycles, and these are determined by the movements of the sun, moon, planets, and stars in their relations to specific points on the earth. All cycles are partially recurrent until they are complete in the culminating cycle of all the series, when there is a return to the initial or absolute beginning point of everything in creation. There is no creation in that sense of creation or beginning generally believed in by the so called Christian world at large. In such a sense, the universe never had a beginning. It has been here from everlasting to everlasting.

The universe is a complete whole, involving all of the properties of a thing. Every specific thing constitutes a part of the general whole. There is a material universe; the term means one turn, from the Latin *uni-*

*versum*, *unus*, one, and *vertere*, to turn. It is the *to pan* of the Greek; the *mundus* of the Latin. It involves the idea of one great thing having a specific and universal form, in which the functions work in one harmonious whole. We may therefore say that the universe possesses all of the properties of form. As one of the most distinctive properties of form is limitation, we can declare, without fear of successful refutation, that the universe has this property, and consequently is limited. We do not dwell in an illimitable universe. This conception is due to ignorance. The ordinary mentality is so puerile that it cannot define the form and function of the universe, therefore it says it is illimitable—as the easiest way out of an unsolved problem. When the would-be scientist declares the universe to be illimitable, he places its study beyond the jurisdiction of the human mind, and denies himself the right to entertain any but assumptive conclusions regarding its forms or its functions.

The universe is one, and it is material in its form. Limitation is therefore one of its characteristic and distinctive properties. When a man says it is illimitable, he simply declares himself incompetent to pass upon any one thing belonging to it as a whole, and calling it scientific. Every subordinate form of the universe is



relative to the universal form. No subordinate form is understood until its relation is known to every other subordinate form, and the whole is known as the universal form. Function and form are coördinates—co-equal and co-eternal. Reason—founded upon the demonstrated premise of Koreshanity—determines that the universe in its material existence possesses the properties of all subordinate things, and that it is limited because it exists. Its form not only possesses limitation, but that limitation is determined by the laws of geometry. A knowledge of the form and function of the universe gives us the power to define the laws of recurrent cycles, and enables us to denote the character of the end and the beginning of the ages.

The universe contains the massive mentality of the universe, in the aggregate mental force of the human race. This aggregate mentality has a focal point in the race, as the mental nucleus of all intellectual and affectional forces. Mentality does not, nor can it exist independently of brains; therefore brains have existed eternally for the purpose of performing the functions of the mind. It is for this reason that there must be recurrent points of mental focalizations, in which creation has its recurrent beginnings. "In the beginning the Gods created the heaven and the earth." We have employed the term *Gods*, because this is the original Hebrew, and we have no authority to pervert the Scriptures for the support of religious creeds. "In the beginning," involves no indication of a purpose to define a time when the world had no previous existence. This may be illustrated in the laws of motion and function which determine the cycle of Mazzaroth, which is the cycle of the movement of the sign through the ecliptic; this embraces a period of twenty-four thousand years.

The sign moves about fifty seconds of a degree every year, and it requires a definite period of time to complete this cycle. When it is completed the end of the sign has come, and the time of the beginning is reached. As the sign is moving on the ecliptic, there is a corresponding movement in the progress of human life; and when the end of the cycle is reached in the physical heavens, the end of the cycle of human progress is also reached. Nineteen hundred years ago the sign Aries culminated in its own constellation Aries, hence came the end of the cycle and the beginning of the new one. The end was defined by the manifestation of John the Baptist, and the beginning of the new cycle was represented by the Lord Jesus. The life of John flowed into the Lord, who constituted the end and the beginning, because he was the beginning of the creation of God, as it was expressly declared of him: "I am the first and the last, the beginning and the end, the Alpha and the Omega."

The Lord Jesus, the Christ of God, was the beginning of God's creation. This beginning can come at any

time when the proper cycle is complete. It may be plainly seen that the beginning referred to in the Bible does not signify a time when the world did not exist, and that then the Lord God went to work to create a world. The beginning of the creation of God was when the Lord planted the germ of his own life in the human race, to generate himself in the race for the purpose of raising up from that race the Son of God for two distinct ends; the one, to perpetuate the throne and altar of God; the other, to raise up from that Son's planting the Sons of God at the end of the Christian dispensation.

Koreshanity is to the Christian dispensation what the Christian dispensation was to the Jewish age of the world. When the Christian dispensation was ushered in, the sign Aries was moving out of the constellation Aries into the constellation Pisces or Fishes. The Christian era began with the movement of the sign Aries through the constellation Pisces. The sign is now reaching its culmination in the constellation Pisces, and is moving into the constellation Aquarius. This is the scientific constellation of the twelve Zodiacal constellations, and represents the scientific age or dispensation of the world's progress. This is because water is the universal solvent, and as the Water-Carrier has the solution of all scientific questions, he initiates the age, in the revolution of science. It is not reasonable that a power that has been opposed during its existence, to all the principles of the Christian faith, should be the power in the world to determine the premise upon which universal science is predicated. It is a fact that the present premise of the Copernican or Newtonian system of astronomy was given to the world by the Mahometan power. The premise of modern astronomy is the assumption that the world is convex. This assumption of Copernicus was derived from the Ptolemaic system.

The stress that we are laying upon the constitution of the physical universe, is not that in itself it is so important, but that a knowledge of the laws of the forms and functions of the physical (alchemico-organic) universe must constitute the foundation of the knowledge of theology, of all human relations, and hence of the laws of the organic construction of the social fabric. The science of religion must be derived from a knowledge of the form and function of the alchemico-organic world, because the world is the utmost expression of the creative power and constitutes the language of expression. If we can read this language we can understand causation. We may define the character of Deity if we can thus correctly read. This reading must define the limitations of the language of cause.

It is within the province of Koreshanity to bring down the New Jerusalem, to define her location, and to build her habitation. Her first descent is into the Prophet who represents the end and the beginning of



the age. Her second degree of descent is into the Sons of God, who will constitute the Order of Melchizedek, the hundred forty and four thousand who will stand on Mount Zion; that is, in the state of righteous integrity at the end of the old and beginning of the new dispensation. From this, she will occupy the beautiful city which will follow in the wake of the artificial cities that are following one another in rapid succession, as if for the purpose of furnishing a contrast of what God can do as compared with the best that men can do to display the ingenuity and constructive skill of human possibility. Koreshanity will build the Capitol city of the world; it will be located at the point where the vitellus of the alchemico-organic cosmos specifically determines. The position of the sign which marks the head of the coming dispensation, will define the location of this greatest of cities. The world will be governed from this Capitol.

Koreshanity is the science of all sciences, in which is involved the science of religion, the science of theology, and these include the science of immortal life. Immortal life will obtain in the body now at the end of the Christian age of the world. This mortal will put on immortality here in the body; this corruptible will put on incorruptibility now and here. The time is at hand when there shall be no more death with those who accept the Lord in the fulness of the significance of his mission to the world. The world has waited for thousands of years to reach the science of immortal life, and now that science will be applied to accomplish that for which the human race has waited. Immortality to the race will be the result of the application of the higher physiological laws to our lives. This science is of the will and the intellect. It will proceed from a perfect

understanding of all the laws of life, and thence a thorough application of those laws.

It is not the purpose of this article to specifically define the laws of immortal life; we will say, however, that they are contained in the scientific comprehension and exposition of the ten laws or principles of Moses. This exposition is given in the scientific publications of the Koreshan Unity, and cannot be found in any other literature of the world. We are giving to the world the science of immortal life, and we will make it possible for that portion of the race which is attaining its first fruitage, to come into life. The Christian world does not generally know that the prayer, "Thy kingdom come, and thy will be done in earth as it is in heaven," means that the kingdom of immortality is to be established here in the natural world. This is one of the hard facts for the consideration of the race. Man reaches immortal life at the end of the Christian age now at its close.

Koreshanity is the name of the new church and state, the name of the new heaven and the new earth; the old heaven and the old earth shall pass away. This literally signifies that the old governments and old church will come to naught, and that there will be established a new church and a new government, wherein will dwell the righteousness of God. The Christian dispensation is at its end. It is unmistakably disintegrating, and it does not require the eye of a prophet to discern this obvious fact. There is nothing left in the Christian church to recommend it to the favor of the world. It has completed its mission in the bringing forth of the new church and age. Then let it pass. "Come out of her, my people," before her desolation carries you down in her inevitable ruin. "Blessed are they that DO his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

## The Koreshan System of Social Theocracy.

The Two Extremes of Modern Government; the Evils of Democracy and the Fallacies of Democratic Socialism; the Coming of the Great Universal Empire.

THE PHYSICAL STRUCTURE of organic existence, when deprived of its animus, is in all respects the same as when moved by the forces of functional activity, except that in the former condition it is deprived of its spirit; that is, so far as the form is concerned, it is precisely the same. We speak here of the ordinary vidual man, as an organism inoperative and operative. The spirit moving the organism is animal and mental force. What is true of the vidual body is also true of the mass. The vidual possesses and is moved by a definite head, and that head, by a central *corpusculum* in which the fibers of the mass have their terminus. The body does not control the head, but the head controls the body. When the body loses that relation to the head in which the functions cannot and do not control the activities of the physical mechanism; when every corpuscle or cell begins to act independently of the central control,

then the body passes to dissolution because the disintegrating forces, which are in a state of chaos (anarchy), resolve the body to the elements of inorganic nature, whence they may be reorganized into living form.

There are two extremes of general government in the world today—the autocratic and the democratic. The so called civilized nations have forms of governmental organization all the way from these two extremes, and the advantages to the people governed are about equally discriminated. The vidual (individual) under the restrictions of British law is as well protected and possesses the same liberty as the vidual under the power of the laws of the United States. The male population of the United States is more generally electoral than the male population of the British government, but the government itself is more autocratic than the government of England, and a thousand-fold more corrupt.



## *The Flaming Sword.*

The causes of the corruption in government differ somewhat under the two forms of control. We shall speak especially of corruption in our own democracy. The people vote—that is all. The primaries so called are slums, and are controlled by the political demagogues because the masses of the people are too busy being robbed by the speculators in the blood and muscle of the masses, or too busy sucking this same blood. The intriguing and professional politician is left to perform the duties of the otherwise busy populace. If our democratic politics has its initiation in the slums, it does not require a philosopher to indicate its terminal activity. Our government is corrupt, because its people are corrupted.

It is not our purpose in this article to enter into an analysis of the various phases of corruption which mark the dissolute character of our present degradation; but as a matter of illustration, we will offer the character of the rum and beer traffic in the United States. This will afford an object lesson of the hopelessness of any expectation of reform, independently of some spirit to actuate the masses besides that which controls humanity at large today. The legislation which controls the whisky traffic, so far as the general finance is concerned, is one branch merely of the struggle to maintain the treasury of the government. The people want the whisky, and the government wants the money that the consumption of the whisky procures. It is seen that the relationship between a rapidly growing multitude which drinks the vile poison, and the treasury department is reciprocal. There are some people who do not nominally endorse the rum and beer traffic, but there are none who vote at all in either of the great national parties, that do not vote for it. What is true of rum is true of a thousand other things; but as an indication of our hopelessness on common lines, this illustration is sufficiently broad and analytic.

Suppose we transform the present form of democracy to a social democracy, with the same kind of people, actuated by the same kind of spirit—is there prospect of improvement? The prevailing sentiment of the people of this country and of the world is competitive. That proportion of the mass which desires a social revolution is in the minority, and greatly so. Shall we transform the tyranny of republican despotism to the despotism of labor-unions which, in a so called free country, mash the brains of a brother laborer because he exercises the right of a free man whose liberty is guaranteed in *theory* by the Constitution of the government of which he is a citizen? Are the tyranny and despotism of the commercial slave driver more to be dreaded than the social mob? Is the unionist who kills his brother with club or pistol a better man at heart, in the ranks of a social democracy, than when impelled by the spirit of labor-unionism? Is the socialism of today—outspoken

in its denunciation and rejection of the Messianic Spirit in Christ the Lord—a better exposition of a common brotherhood and a more perfect illustration of the spirit of communism, than the life and propaganda of the Christ and his Disciples? Not if indications count for anything.

We will admit that the advocates of a social democracy contend that, given a change of environments, a change in individual character will necessarily result. We know that the hope of a better day for the people, a day that will in no wise militate against the happiness of the now favored few, and that will increase the enjoyment of the unfavored, is in the working out of the law of evolution. But the man who is ignorant of the principle of organic unity is also ignorant of the laws of evolution. The physical universe, structured as a whole, furnishes the pattern for the structuring of the social fabric; and every law operative in the physical macrocosm has its correspondent in the processes of human evolution. The laws of retrogression and progression are distinctly defined in the archaic records of the past, as unerringly inscribed upon, and indelibly fixed in the tabulations of the geologic ages, and they are, correspondingly, as inevitably indicated in the history of human careers. Progressions, retrogressions, revolutions, and upheavals are the specific denotations of human development. The laws of organic unity, not the laws of social chaos, must be applied to insure the conditions essential to permanent social enjoyment. Liberty is not the end for which humanity struggles; it is but the means to an end, that end being the creation of riches (wealth) for the many, not the few.

The stars are held in their courses through the liberty of being subject to the laws of their emplacement and motions. The liberty of motion, governed by the laws of obedience to that motion, fixes them in their relations to the organic whole. As the stars conform to law through the liberty of function regulated by the organic laws of Nature, so in the completion of social evolution into the quality of organic unity, there will obtain a centralization of organic structure which matures beyond the social chaos into which the social democracy plunges the race.

It is not merely the question of the theories of social democracy with which we have to deal, and with which to a great extent we most emphatically agree, but, what is the spiritual force by which the human race must be actuated to accomplish the practical results, and by which theory it may enter into life? In the gestation of offspring in the matrix of its prenatal development, it passes through the various phases of evolution up to a certain stage. As the evolution can progress no further until, through a vital revolution, an independent life is imparted by a respiration essential to its progressed and independent state, so in the gestation of the race



as a whole, it passes through the gestative degrees of its evolution, holding to the old state and church (to the old organism) until fitted to maintain another existence. It is born suddenly into its new career, breathing from its own functions of respiration a new atmosphere fitted for its higher life. Such a condition was manifest in the birth of the primitive church through the respiration of the Holy Spirit. And again, when the kingdom is ripe enough to be born, there will come

the revolution of the new birth—"a nation will be born in a day." In place of the spirit of selfishness and competition now actuating the world, there will be substituted the spirit of righteousness, which is the Spirit of God. This is the one thing needful. In this, we differ from the spirit of social democracy. The final goal of human evolution is the *kingdom*, not the *democracy* of righteousness. "Thy kingdom come," is the prayer, not "thy democracy come."

## The Pre-Eminent Science of All Sciences.

The Koreshan Science of Religion Meets the Intellectual Demand of a Scientific Age, and Arouses the Deepest, Loftiest, and Noblest Passions of the Human Soul.

BERTHALDINE, MATRONA.

THE SCIENCE OF RELIGION, preëminent among the sciences offered the world by the Universology of Koreshanity, meets a mental demand of every mature mind which naught else can supply. Koreshanity comes in the age of science to meet primarily the demands of the rational faculties which must, as the highest potencies of man, control him in his noblest estate. It comes as the fruit of the Christian dispensation, which began with a religion, a retying. Religion (*re-ligare*) is a retying or remarriage of parties divorced. At the beginning of the Christian dispensation a spiritual marriage took place, spiritually uniting a supreme Lord and his Bride, an Ecclesia. He impregnated this Ecclesia with his Holy Spirit, that She might bring forth in due season his many Sons in his image and likeness.

The fruit of a dispensation cannot ripen until its harvest time or termination. Christianity was brought forth at the termination of the Mosaic dispensation as its highest involution of Deific potencies, a product which was personified in the Lord Jesus, the Messiah of that age—the Alpha and the Omega of the God race. Races progress and retrogress in clearly defined dispensations or cycles of evolution and the coördinating involution of the supreme eternal potencies, ruling the dispensations by both their voluntary and involuntary determinations.

During specific great cycles, indicated in the Zodiac of the physical heavens by the movement of the sign Aries through the constellations, the various races rotate in representing—in the sphere of anthroposticlife—the median line of Deific progression and diabolic retrogression. Authentic history, the Book of Life written in the symbolic language of the physical cosmogony of the universe, continually indicates the median line of racial progress toward the divine image and likeness. At the beginning of the Christian dispensation the sign Aries—the Lamb of God, passed into the Gentile body of Lo Ammi or lost Israel, called of God to become the earthly Bride of Eloah—God the Lord. The median line of racial progress has consequently been manifest

during the Christian era in those peoples, nations, and tongues who have called Jehovah Jesus the Christ, the Head of their church and Lord of their destinies, and have aspired to a conjunctive unity with his spirit in his image and likeness.

When Jehovah consumed the sacrifice of his inheritance,—his body, which was born from above, from the descent or overshadowing of the begetting spirit of the Jewish church, manifest in the chastity of the Virgin Motherhood of the Lord,—he breathed out an energy of Godliness which was inbreathed by his earthly Ecclesia. This inbreathing brought the Lord into an interior degree of marriage with her, which so affected her life that a spiritual religion, or the holy bond of a spiritual matrimony, was made manifest in the fruits of the spirit of the Lord Jesus, which were denominated and recorded by his Apostles as those of love, joy, peace, long-suffering, patience, meekness, etc. These qualities effected the practical communistic relationships of those baptized by one spirit into one body, corresponding to those of the physical members of the physical vidual body.

The Jewish church, organized and baptized by Moses in its external or natural of life, was so far divorced from the rightful Lord and Savior of her holy seed, that she had retrogressed so far into the degradations of fornication and adultery with diabolism, that she had become but "a form of Godliness, denying the power thereof," and was called by her rejected Lord "a whited sepulcher, full of rottenness and dead men's bones." Her fate was that of the unrepentant adulteress. As a church, the old Jerusalem was as a house left desolate; and in her fall, which followed the rejection of her Lord, she was literally stoned to death by the rising power of Rome. The Lord Jehovah turned from her to found a New Jerusalem in a new world, and to prepare a new earth for her inheritance.

When the Lord Jesus went out alive, he ascended from the altar to the throne of his own Godhood, which he found awaiting him in the Apostolic head of the body of his Gentile Bride. This throne is now manifest—to



such as have eyes to see it—as the intellect of a master mind—the mind of the Messenger of the seventh covenant, the Shepherd from Joseph, the Stone of Israel. Israel signifies the strength or wisdom of God, which is the science of law. To this throne he gathers all the lost sheep of the House of Israel, who have been so guided by the love of the truth that the force of her attractions has effected the final conjunctive unity of throne and altar—of wisdom and love, which has produced—through the mediumship of the master mind of our race—the mind of the Sign unto the Gentile Bride or body of Eloah—the light of genuine science. This light of science, shining from its astral center, the biunity of wisdom and love, is to be ever known to those who seek and walk in it, as Koreshanity.

Koreshan Science reveals the fact that the uses of the bond or covenant obligations of true religion are divine and eternal. In the seed times and harvests of races and nationalities, the religions established perpetuate the retying of man to his God origin, all through his racial progressions during the days of creation in which the Gods operate to create and recreate him as their own image and likeness. In this image and likeness alone, is man in full conjunctive unity with Deity, possessing the mind of God, which imparts to him the science of his own divine being, and enables him to walk in obedience to his laws of life and immortality.

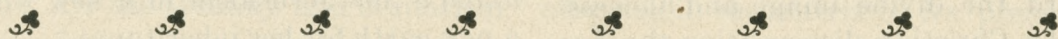
Man as he is, in the mortal and corruptible state, shows a total lack of the science of life in every condition and relationship of his existence, all of which conditions and relationships now hasten him to his grave, and to the corruptible dissolution of his body, soul, and spirit. We may perceive the pneumatic and psychic energies of a defunct mortal, partially reëmbodied in the children and institutions of his generation to which he was closely related; but his personality is not, nor is the psychic sphere of his former inheritance apparent in the place that once knew him. The spirit that returns to the God who gave it, does so by migrating in its passage from sphere to sphere of ascending and descending angelic existence, whose continuity is broken till it reaches the sphere of the divine Ego, into whose consciousness it is consciously absorbed; for this is the home of the soul which is poured out unto death, that the spirit of its life may be given to the mortal, that he may put on immortality and incorruptibility.

“God only hath immortality.” The mortal, vidual existence of the mankind we see widowed or divorced from God, hath no immortal soul or eternal life apart from God. The science of true religion teaches mortals how to become one with the immortal triunity of God, and how to obtain his eternal life. Because of this, its holy service is esteemed the preëminent science of all

sciences, and men are urged above all things to give heed to its instructions. The Scriptures, held sacred by the Stars—the wise of the Jewish and Christian ages, in which the Jewish and Christian churches have been the productive spheres of racial progress toward that estate in which the Gods walk with men, are records of the illustrated teachings of the science of universal law, in the language of symbolism. This language of symbolism can be scientifically interpreted only by the science of religion as taught by the science of universal forms and functions, which involves and expresses all life—celestial, spiritual, and natural, in both mortal and immortal forms.

No mind apart from the mind of God, the one fully informed scientific mind, can interpret the living Logos to men, or the symbolism of the records of its generation. Men are brought by the Anointed Messenger of this mind into progressive degrees of conjunctive unity with its powers, and thence into conjunctive unity with the final body of its inheritance, its own glorious glorified body; that is, within the veil of his flesh of divine human form. A God-begotten humanity even now awaits the final conjunction, to be effected by the mind of God operating in the minds of men. When the scientific degree of the divine mind is imparted to mortal man by a mental illumination, man will know his God and yield himself to his absorbing love, which is a consuming fire. This mental illumination is given in its fulness by the final baptism of a Spirit to be imparted by the seventh and final personality of God, as the Father or impregnator of the chosen generation which is to put on his image and likeness by confessing his origin and destiny, and his sins, by obedience to law. By confession and obedience will man enter into the rest of God, and find in his divine personality complete justification for the sum total of all human experiences by which he learned to know good and evil, and to become as God.

The seventh baptism or overshadowing of our humanity by the Spirit of a Deific personality, establishes throughout the world the power and the life of the scientific religion, which is all that is needed to restore to humanity its longed-for Golden Age. Gold is symbol of divine good, and silver of divine truth. In unison they produce a fine brass, which fitly symbolizes the arch-natural life of science and art, triumphant over all Nature. True religion is the tie that awakens and arouses all the deepest, loftiest, noblest passions of the human soul. He who experiences the slightest touch of its vitalizing energy, hastens to approach the throne of its dominion in the act of self-surrender, that the fulness of its power, salvation to the outermost—even the putting on of the Son, may be known in and through and by obedience to the mandates of Him who said: “Let love be without dissimulation.”



The distance to Alecyone is supposed to be incalculably great. He must thereby occupy a position in space beyond the limitation of the sun's attractive force and cannot therefore exert any influence upon the sun, for

to exert such influence, the sun—to Alecyone—must possess a reciprocal action. In view of these facts the present system of astronomical physics (not science) falls to the ground.



## In the Editorial Perspective.

LUCIE PAGE BORDEN.

THE ART OF JOURNALISM consists in furnishing the public with a clean, wholesome sheet that details the news without catering to a prurient curiosity. The office of the press is not only to report but to educate, therefore it must inculcate ideals of righteousness in every department of human life. The press should not be muzzled, for free discussion serves to correct abuses, but its freedom should be limited by the laws of kindness and decency. It is not uncommon for one of the great dailies to lend itself to a scheme of blackmail instituted to serve the ends of personal spite or political animosity. A candidate for office is not necessarily a villain, but the service of the state has fallen into such disrepute that the terms are held synonymous. No wonder that citizens of worth refuse to enter the field, and shrink from a political campaign as from a criminal indictment, knowing that it will subject them to every form of libel! It is time that truth and justice, terms now obsolete, should be revived. The mass of the people confine their reading very largely to the newspapers. The laboring classes must earn their bread—if they can, and be grateful for the chance of working ten hours a day. They have little time to profit by the free libraries that are built with money stolen from their earnings and ostentatiously dedicated to their upliftment in the name of charity, while praises redounds to the dishonest donors. The business men of the country are too busy making money to read books, and they depend upon the papers for general information. The dignity of the press should be commensurate with the extent of its influence and the importance of its functions as the arbiter of public opinion. Like the department stores, it furnishes an immense variety of wares to its readers and it must deal honestly with them. Neither too conservative nor too radical, it must keep the middle of the way, careful to discriminate between fact and theory. When a new movement presents itself to public attention, it is the duty of the press to investigate it thoroughly by means of several representatives in order to avoid personal bias. The habit of looking at every subject from a monetary point of view and of asking: "How many dollars will the success of this scheme take out of my pocket if I endorse it?" has become so universal that a fair presentation of a new system is exceptional. The newspapers that live and have their being in the competitive system are naturally slow to forward scientific and religious teachings that involve its annihilation. All honor to the few that dare to be independent and welcome the advance guards of co-operation and equitable commerce as logical consequents of the Cellular Cosmogony.

It is reported that Prof. Briggs of Union Seminary, in an address recently made in Scotland, said that all the types of the church presupposed unity, and the wonderful thing to an American was that the Scottish churches could keep from rushing into each other's arms. The inference would be that church unity is a feature of America, but that can hardly be asserted—indeed, to an unprejudiced observer, division rather than unity would seem to be the

rule. Even small towns of less than a thousand inhabitants often contain three or more sects, each trying to maintain its own church on scanty means, with a thin congregation. Yet they will persist in the effort, year after year, under the most disheartening circumstances, rather than yield petty doctrinal points. If the Presbyterian minister chance to call upon his Baptist neighbors, he is suspected of trenching upon his fellow pastor's province; and should the Episcopalian rector be found in a Congregationalist sick-room, he is accused of seeking proselytes. If Scotland can furnish stronger examples of bigoted exclusiveness than America, it must be in sorry case. It is just to say that the division of the Christian church is world-wide rather than confined to any nation, though America seems to take the lead in the multiplication of denominations. There are as many different opinions concerning the teachings of Christ as there are members in each sect. If there is no schism in the body of Christ, as declared by the Scriptures, and the church of today has split into innumerable factions, it cannot therefore answer to the description. Where, then, is that body? Koreshan theology affirms that the material body of our Lord was converted to Holy Spirit by a psychopneumatic combustion corresponding to the conversion of the zinc plate in a battery to electric energy. It also asserts that Christ's body thus transformed to spiritual energy was planted in the wills of his Disciples, who constituted the early Christian church, and that a new church must spring up at the end of the age as the product of that planting. This church will be marked by unity in every point of doctrine as well as by agreement in natural science, and, thus unified, it will constitute the new or the resurrection body of the Lord. Every member will be clothed with immortal flesh, pure and immaculate like that of the Lord before his translation. This is quite a different type of church unity from that presented by the spectacle of Jewish, Catholic, and Protestant clergymen sitting together on the same platform or exchanging pulpits.

Life must come from life. This is the law on every plane. The chemist learns that protoplasm is the basis of life, and he ascertains that this closely resembles white of egg. So he sets to work to make protoplasm by combining oxygen, hydrogen, nitrogen, and carbon. Seen under the microscope, the result has the same apparent structure as the real substance, but it is only an imitation. The vital principle is lacking and no living creature can develop from the mass. Why is it that man cannot make living substance by artificial means? Will he ever be able to do this? Haeckel predicts that the problem will some day be solved and the artificial production of life will become an accomplished fact. In reply to the first question the law stated in the beginning may be cited: Life must come from life. Man cannot command the forces of life because *he is not alive*. He can create, which means to beget, upon his own plane, but he has no power to control the vital processes of the universe. Being mortal or subject to death himself, life cannot emanate from him, and



his offspring is born into the same condition of mortality. Is Prof. Haeckel right in his predictions? When man is born into the God kingdom; when he becomes a living soul, having life in himself; when he can say "I am the resurrection and the life," the arch-secrets of creation will be revealed to his mind. By the law of alchemical transmutation, Jesus could make loaves and fishes to feed the multitude out of his own psychic emanations. The story is prophetic of wonderful things to come. Who shall say what mysterious powers to direct the activities of lower animate creation, may accrue to the coming race of immortals? While such powers must be exercised according to law, in the lines of order, who shall say what laws remain to be discovered along what seem extraordinary lines of research? But the chemist, ignorant of the central law of transmutation, will never succeed in producing life by any combination of what he calls elements. The artificial production of life, in the sense that Prof. Haeckel comprehends it, can never be accomplished. Every atom is either masculine or feminine, and the source of life lies in the union of the two principles. To produce protoplasm instinct with vitality, either animal or vegetable, implies knowledge adequate to supply the needed principles and to consummate the marriage. When man comprehends the two sex principles in himself, in one organism, such arcana may be shown.

The sensation of the hour is Dr. Koch's new theory in regard to the immunity of the human system from animal tuberculosis. Dr. Virchow believes that Dr. Koch is mistaken. He says that the latter, finding certain animals inoculated with human virus did not suffer, simply assumed the opposite as a general law. Had Dr. Koch's experiments been sufficiently numerous and comprehensive to determine that human disease germs of any kind are not communicable to animals, then he would have been safe in inferring the opposite in accordance with the general law of reciprocity on all planes of life. But since it is well known that other maladies are communicable, why not consumption? Disease of any kind is a downward tendency acting toward the animal plane. Swedenborgian physicians maintain that it is occasioned by an influx of evil spirits, and the use of animal and vegetable remedies tends to carry them out of the human organism by the force of counter-attraction. This is reasonable and in accordance with the axiom that life on every plane is maintained by the *debris* of the one beyond. When the human spirit becomes so vitiated that all its attractions are downward, it must seek another level. Witness the Biblical narrative of the spirits that asked permission to enter into the herd of swine. Spirits that descend are, of course, the lowest relative to the plane they leave, and vice versa. But although the highest relative to its own plane, it does not follow that an influx of animal spirits may not be exceedingly harmful to human beings. This is evident from rabies. In these cases, the system is for some reason peculiarly open to such an invasion and, the fortress being weak in any spot, the enemy enters through the gap. The value of all medical experiments of this nature is modified by the variations of individual temperament. Nothing absolute can be determined by such means.

What is meant by the current phrase, "cosmic consciousness," employed so often in the literature of the day? It cannot be synonymous with the Buddhistic idea of absorption into Nirvana, for this implies loss of personal identity, while the former term indicates enlargement of consciousness or a fuller sense of personality. In his present phase of development, every man is the center of the universe to himself. He puts self in the place of Deity, and his consciousness is limited to the brief years of one natural embodiment. The sense of personal identity is dependent upon memory. By and by, man evolves from this stage of being. When his consciousness becomes cosmic, he *finds himself* in God. He remembers himself as co-existent with the center of the universe. To enter into the cosmic consciousness is to become a Son of God.

The great problem before the world is that of waste. In the astronomical field, there is the question of the enormous waste of the sun's energies without any visible means of supply. In the theological field, there is the problem of the origin and independent existence of Deity, always the subject of controversy. In the department of sociology, there is the lamentable expenditure of energy by the laboring class, which all goes to support capital without affording the necessities of life to the workers. While the world is grappling with the problem of waste, Koreshanity is quietly teaching the doctrine of compensation. It indicates new and unexpected methods of supply, in every domain, showing that there is no waste in a universe where the transformation of one kind of substance to every other kind is possible.

Activity of one kind at the positive pole, occasions activity of an opposite kind at the negative pole. The amalgamation of races in the highest domain, is the great event of the hour, toward which celestial forces are conspiring. Race war, which seems to stir up and call out the most brutal instincts, is consequently prevalent. The newspapers teem with horrors calculated to destroy all faith in the possibility of improving humanity. But it really argues that the higher race will shortly appear.

The most noxious things have also their specific use. More often the dreaded bacillus acts as a scavenger, to preserve rather than destroy life in the human organism. And even when it produces fatal malady, its mission toward society as a whole may be the same—to destroy its pests and remove effete matter.

When man finds his environment in God, he comes into eternal life; then perfect correspondence between the organism and its environment may be maintained in perpetuity.

In consideration of the rights of the people, the Lord will establish a kingdom, not a democracy in earth.

Koreshan Science promulgates truths from the Center, not assumptions from the circumference.

When the spirit of love moves upon the face of the waters, Communism will succeed.



## Editorial Discussions and Miscellany.

LUCIE PAGE BORDEN.

### The Great Light of the World.

EDITOR FLAMING SWORD:—Since the Reformation every man has been free to read and interpret the Scriptures according to his understanding. The result has been a multiplication of sects and great confusion of thought. The more men study the Bible the darker the world seems to become, and every kind of fanaticism finds an excuse for itself in the pages of Holy Writ. How do you reconcile these facts with Psalm cxix: 105?—INVESTIGATOR.

There is no authority beyond tradition for the popular but erroneous theological dogma that the Bible is the Word; on the contrary, the Scriptures specifically declare that Jesus was the Word, which became flesh and dwelt among us. "Thy word is a light unto my feet and a lamp unto my path." The Lord—the Word, was the head of the Christian dispensation. He was planted in the church: The sower sowed the Word; and now at the end of the age he reappears as the feet or at the foot of the dispensation. Coming again, first in the truths of the scientific degree of the Word, now as then, he is the Light of the age, or of the church—not the old church that prefers darkness rather than light, but of the new body composed of all those who received the Word nineteen hundred years ago, and recognize it in the pure doctrine as it flows from the Throne of mental illumination. Private judgment in the interpretation of the Scriptures is one of the causes operative in the great declension. Uniformity of doctrine must characterize the new body. The Word sown in the old church had to die. "Thou fool, that which thou sowest, is not quickened except it die." The light which was in the church became darkness. How great is that darkness may be gathered from the confessions of weakness, and ignorance of the true intent of the Bible, emanating from all the pulpits of the world. Koreshanity does not bring the charge. It simply takes the modern expositors of the Scriptures at their word, as it is written, "By your words ye shall be justified, and by your words ye shall be condemned." It is God that justifieth, and He that condemneth. If they are condemned by their own words, it is because the Word of God or the pure doctrine is not in their mouths.

### The Inheritance of Abraham.

EDITOR FLAMING SWORD:—Kindly explain Genesis xv: 15. "Thou shalt go to thy fathers in peace." The orthodox people tell us that it teaches the doctrine of immortality after death. A. L. A., Chicago, Ill.

The covenant with Abraham was a promise of the ultimate union of man and God. In the first verse of the fifteenth chapter of Genesis the Lord says: "I am thy exceeding great reward." Now if Abraham was to possess the Lord and come into the immortal or deathless state simply by going to his ancestors in the spiritual world, after the corruptible dissolution of his natural body, what would be the necessity for the promised seed, and what part or recompense would the personal Abraham derive from the resurrection? The orthodox church says that he will have no part beyond the fact that through faith in the Messiah to come, he was justified. But if the promise was made to the man Abraham, personally, is it not reasonable to conclude that he was to share personally in its consummation? The interior life of Abraham, brought down through the ages by re-embodiment, was resurrected in the Christ. In him Abraham was conjoined to the Lord spiritually. Now in the final resurrection—that of the body, he will go to his fathers who constitute the order of Melchizedek eternal in the heavens, in peace.

### The Interior Solar Projection.

EDITOR FLAMING SWORD:—What is the use of the interior projected sun since it is invisible?—A READER.

The interior focalization of the central sun is at the junction of the middle atmosphere with that of aboron. Hydrogen means the water-producer, and aboron signifies *the waters beyond*. Waters in symbology represent humanity. The angel said unto John: "The waters which thou sawest are peoples and multitudes and nations and tongues." Water being also significant of truth, and the wicked being termed clouds without water, the expression, waters beyond, may be appropriately referred to the humanity in whom the truth is inresident, meaning those in the higher angelic heavens

in whom truth has been separated from fallacy. They constitute the New Jerusalem. The interior projected sun at the junction of these two atmospheres would correspond to the Lord as manifest in the spiritual degree as the instrument of judgment there, or the Light-bringer. Its object is to generate electro-magnetic energies of a very subtle and penetrative character—what may be termed esoteric radiations of physical energy.

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### American Possibilities.

Ratio of Increase of Population and the Vast Resources of the Great American Republic.

"In the present state of the arts in the United States, how many people could be supported, and how many more people could be provided for by an increase in invention?" It is not possible to say how much land would be required to support a single individual anywhere. The census of the United States for 1900 shows in New York state, 152 persons to a square mile, or about one to four acres; in Massachusetts, there are about 348 to a square mile, or about one to two acres. In Ohio, 102 to a square mile; and so on down to Nevada, which has two square miles for every inhabitant—or over 1,200 acres for each man, woman, and child in the state. In the whole United States there are 22 inhabitants to a square mile, or over 30 acres to each.

The New York average, covering the whole country, would raise this number about seven times—that is, would establish a population of about 560,000,000. This would include New York City. The Ohio average would probably be a fair one; and that would raise the population of the United States to about 400,000,000. It does not seem to be an unwarranted assumption that the United States can, by proper attention to intensive or scientific farming of the soil, and by conformity to such laws as sustain equability of temperature and moisture, reach a population of from 400,000,000 to 500,000,000.

China remains an object lesson to demonstrate an increase quite beyond these figures. Under the best existing conditions in the United States, two acres are required for each individual; ten acres for a family of five. In China, we have found that under best conditions two people can subsist to the acre. Will a wiser conservatism of Nature's forces not slowly increase our chance, until, with vastly



greater knowledge of the earth's resources than our Turanian neighbors, and multi-fold easier access to them, we shall be able to sustain a population even larger to the acre, or mile, than they are now doing? Among the more civilized races there is a constantly decreasing ratio of lands to families. At present the United States, especially the Eastern states, furnishes a fine illustration of this law of civilization.

Intensive farming is displacing extensive farming, and this means that, by improved methods of culture, a family may get better crops and larger profits from ten acres than from one hundred acres by the older and less scientific culture. Not only is population increasing in this way, but the comforts are multiplying. Soiling has taken the place of pasturing, and the growth of mixed crops has supplanted the cultivation of one or two crops on a large scale. The advantages are keeping the land at its best, and decreasing waste.

With intenser culture, and brains, we believe a family of five can get a good living from five acres; or about 130 families from a square mile. This, of course, is not up to the Chinese standard; for at the best few American farmers fail to waste a good deal in manures, in harvesting, and in storage; while the standard of living requires larger income. A family of five requires in the United States for food, clothing, comforts, for repairs of vehicles and tools, and wages of help, not less than \$1,000. If you wish to get at the requirements of a single individual, you will find that he must be taken strictly as a factor in a family.

Following the above line of argument, we find that the state of New York, with 30,000,000 acres, can support 6,000,000 families, including 30,000,000 individuals, distributed over the whole area. The United States with 1,800,000,000 acres can sustain, by the same estimate, 1,800,000,000 individuals, or 360,000,000 families. But this does not mean taking into our reckoning arid lands, mining lands, irreclaimable swamps, very rocky or mountainous land; lands robbed of fertility by bad tilth, and sections too rough or otherwise unfit for homes. We shall probably not go far astray if we reckon under these one fourth of the whole land; although more conservative estimates are 600,000,000, or one third. If this be so, we once more come to the conviction that the possible population of the United States is, under present conditions, 450,000,000 of individuals, or 90,000,000 of families.—*New York Independent*.

#### PROGRESS OF LIBERTY.

Let Liberty run onward with the years,  
And circle with the seasons; let her break  
The tyrant's harshness, the oppressor's  
spears;  
Bring ripened recompenses that shall  
make  
Supreme amends for sorrow's long arrears;  
Drop holy benison on hearts that ache;  
Put clearer radiance into human eyes,  
And set the glad earth singing to the  
skies.

Let her voice thunder at the doors of  
kings,  
And lighten in black dungeons. Let her  
breath  
Stir the dry bones of peoples till there  
springs  
Life's fruitful vigor out of barren death,  
And, roused, vast millions clap triumphant  
wings  
O'er the mean devils which have hindered  
faith;  
And men's tall growth of excellence express  
Invincible, puissant nobleness.

But let her do all worthily; let not  
The foul contagions of our selfishness  
Stain her immaculate purity, nor blot  
The brightness of her vesture, nor make  
less  
The marvelous divineness of her thought,  
Nor the rapt wisdom of her utterances,  
Nor that orb'd splendor of her perfect  
light,  
Which is God's morning promised to the  
night.

And ye, O sovran people of the land,  
Crowned with her benedictions, lifted up  
From chaos and low tracts of shifting  
sand,  
And owlish places wherein ye did grope,  
To the delectable mountains which command  
Far visions of your sanctuaries of hope—  
Be yet to Mercy and to Love as true  
As Love and Mercy have been unto you.  
—RICHARD REALE in *Conservator*.

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#### Koreshan Propaganda in Chicago.

Appointments for Street Lectures During the  
Present Summer Season.

The Propaganda Department of the Koreshan Unity is represented by a number of able speakers, and is well equipped with attractive charts to illustrate lectures on Koreshan Universology. There will be Street Lectures regularly during the summer months, weather permitting, as follows:

CITY.—State street, near Madison; Sunday, Monday, Wednesday, Thursday, and Friday evenings.

NORTH SIDE.—Clark street and Chicago avenue; Monday evenings.

WEST SIDE.—Corner Madison and Curtis streets; Saturday evenings.

SOUTH SIDE.—Corner Eggleston avenue and Sixty-third street; Wednesday and Saturday evenings.

—PROPAGANDA COMMITTEE, K. U.

#### Child Labor in The Factories.

Shop Competition Employs Child-Labor and  
Dwarfs the Mental Faculties.

We feel great sympathy for the little boy in the story who, when his father had beaten him as he thought unjustly, replying to the question if he understood why he was whipped, said between his sobs: "Yes, 'cause yer bigger'n I am." Our feelings are generally not so outraged at injustice, when it touches those who are able to defend themselves, or at least make some effort in that direction, but when that injustice touches the lives of little children and blasts them body, soul, and spirit, we feel every fiber tremble with electric force of righteous indignation which, if concentrated upon the source of evil, would shrivel and consume it instantly in the white heat of its purifying fire. How long, O ye blind worshippers of Mammon, will it be before ye will see that it is through the conditions of childhood, that nations rise and fall, that by that standard ye are weighed in the balances every day? Here are these little human plants God has given us in sacred trust, to cherish and train upward in his sunlight, and in the beauty of an ever uplifting life! Are they worth nothing but to lay at the feet of those whose hearts through the love of money have been turned to stone, harder than the flinty rock, and as impervious to the impression of any softening influence. Our American factory system with its increasing employment of children, will go down in history as one of the most damning evidences of our degeneracy as a people; of a leprous disease which, attacking the springs of life, soon disembered the nation, and left it for burial in the pottter's field, or else through an awakening of the people to their danger, aroused such a feeling of public indignation that the foul uncleanness was burned away, and a new flesh came upon our national bones like the flesh of a little child.—*Co operator*.

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#### Emancipation of Labor.

Chauncey Depew's Mistake Regarding the  
Triumphs of Industrial Genius.

At the recent dedication of the Hall of Fame in New York City, Hon. Chauncey Depew, one of our numerous millionaire senators, made the following statement in his eloquent speech:

"The emancipation of labor has been followed by its recognition and the dignity of its function in human affairs. He also said: 'The triumphs of industrial genius have created conditions by which millions can live in comfort and hope, where thousands dwelt in poverty and despair. They have made possible gigantic fortunes which are the wonder of our day.'"

The distinguished senator and aristocrat exhibits either duplicity or dense



ignorance when he speaks of the emancipation of labor as an accomplished fact. If he doesn't know, he surely ought to know that labor has not yet been emancipated. As the years go by and monopoly gets a stronger and stronger hold on the sources of production, labor becomes more and more a slave to the individuals and the corporations that are the recipients of legalized privileges. Labor cannot apply itself without first obtaining the consent of the earth lords. And that, too, on such terms as the lords of the soil may see fit to impose. Hence, labor is by no means emancipated, but far from it.

Mr. Depew is correct in saying that the triumphs of industrial genius have made possible gigantic fortunes which are the wonder of our day. But he fails to state who get and enjoy those large fortunes. He knows, but carefully conceals the fact, that the fortunes are not enjoyed by those who really produced them by their own labor. The truth is, that labor earns the fortunes and greed appropriates them.

An industrial system with equal rights for all and special privileges for none, as its fundamental principle, would abolish monopoly and emancipate labor.—RALPH HOYT.

## An Editor Commends The Sword.

THE FLAMING SWORD is a uniquely remarkable production, representative of Koreshanity, which system or school of thought seems to embrace the whole field of new thought. Its articles are strong, massive, fearless, its doctrines and theories are new, suggestive, and startling. One of its strong points is Cosmogony, and the theory advanced that the earth is a cell or hollow globe containing all the other worlds, constituting the universe, is at least a startling one. I have tried my level best to get into the heart of that thought, but I must find relief in the conclusion that my mind is too small to compass so large a conception, and so I content myself with simply trying to imagine myself trotting about inside the shell instead of outside; and it ends there. I can get no further; but that, of course, is my fault.

I have believed for a long time that the universe was a cell, consisting of sky-walls, enclosing all worlds; but to put me inside everything, instead of outside something,—well that beats me. Nevertheless, I would really like to understand the thing, and I have the profoundest respect for THE FLAMING SWORD and its magnificent corps of contributors. Issued every Friday. \$1 per year. Guiding Star Pub. House, 313-317 Englewood Avenue, Chicago, Ill.

## Liquor in Boer Army.

Burghers Find They Get Along Better Without it.

In the Boer army, liquor drinking has been prohibited from the beginning, and smuggling prevented as much as possible. The rule worked well. Our men have been in the saddle hundreds of miles at a stretch, and in all sorts of weather, yet none "caved in." We had no hygienic uniforms, many had not even warm overcoats, yet the cold nights and hot days did not hurt the men. I have asked many medical men about the matter, and nearly all attributed the remarkable physical endurance of the Boers to their abstemiousness.

It has been said that liquor will assist one in bearing fatigue. Not a word of it is true. Once during the campaign on the Tugela, I, with a few comrades, reached an abandoned farm. The sun was sinking. We had been in the saddle since daybreak, without food or drink. Nothing eatable was in the house, but one of the men found a bottle of Cape brandy. Every one shared the find except an old cattle Boer. And the result? All who took a drink were in a raging fever half an hour after. Despite all the hunger and thirst I had experienced, I never felt so bad during the whole campaign. Had we met any Britishers when we continued our ride, the old Boer who refused to drink would have been the only one able to fight.

It is absolutely false that liquor raises the courage. The only result it has is to make the men more careless. This may have been of some value in the old days of hand to hand fighting. But what is wanted today is iron nerve, a clear eye, quick decision. I will only add that the Europeans on the Boers' side felt no bad effects from being deprived of liquor.—Fritz v. d. Straaten in Sud-Afrikanische Korrespondenz, Translation Made For *Literary Digest*.

## Babylonian Explorations.

Discovery of Great Temple Library of City of Nippur.

Prof. Hilprecht, of the University of Pennsylvania, the Babylonian explorer, has discovered the Great Temple library of the ancient city of Nippur, which was destroyed by the Elumnites in the year 228 B. C. For eleven years the Professor has been exploring the mounds of ancient Nippur, the city that antedated Babylon by centuries as the capital of Babylonia. Within the past year he has found among those prehistoric ruins the library of the Temple of Nippur. This is the first Babylonian temple library that has ever been discovered, and it contains the oldest and most important records of the earliest civilization of which even an echo has come down to our own age. Already 18,000 volumes have been taken from the ruins, and it is expected that many more thousands will be recovered.

Inscribed on clay tablets in the cuneiform characters which the explorations of Nineveh and Egypt have made familiar to archaeological students, these literary works of men who lived 5,000 years before the Christian era began include dictionaries, architectural plans, historical and chronological data, legal and commercial as well as religious literature, that bear witness to the "form and pressure of time" in which Abraham lived. They also show, says Prof. Hilprecht, that ages before the reputed appearance of Adam, man was not only existing, but that he developed a high state of civilization, comparable in all its essential points with that which we ourselves possess.—*Exchange*.

## The Spirit of Courtesy.

The Selfish Dignity of the Wealthy, and Good Manners of the Middle Classes.

"It is not wise as a rule to make comparisons between classes, but I am inclined to think that if it comes to the spirit of courtesy which lies behind all manners, that respectable working people, say our artisans and their wives, will make a better show than their masters and their wives. They will be less concerned about their own dignity—which is always a sign of vulgarity; they will have more regard to the claims of other people; they will be more anxious not to hurt another's feelings, and they will be quicker to render services in the little exigencies of life; and all this is the fruit of courtesy. Were any woman (and I count this a perfect test) travelling with a young child and some articles of luggage, it would be better for her as a rule to take a place in a third class, rather than in a first-class carriage. The chances are that among richer people—unless they gathered from something she said, or from her name upon a dressing-case, that she was a person of distinction, in which case they would take any trouble in exact proportion of their own meanness—that they would eye her with displeasure, convey to her that her child was a nuisance, ignore the struggle with her luggage, and make her glad to leave the compartment. Were she to travel with an artisan and his wife, they would bid her welcome, and make her feel at home, and anticipate her wants and encompass her with observances, because she was a lonely woman with a child. And the service of a woman and a child is more than manners—is the climax of courtesy."—IAN MACLAREN, in *British Weekly*.

## Reforms in Spelling.

The United States Government appointed a board to decide on the uniform orthography for geographical names, and the recommendations of this body were generally in the direction of increased simplicity—Bering Straits, for example. The spellings thus officially adopted by the national Government were at once accepted by the chief publishers of school text-books. And these makers of school



books also follow the rules formulated by a committee of the American Association for the Advancement of Science, appointed to bring about uniformity in the spelling and pronunciation of chemical terms. Among the rules formulated by the committee and adopted by the association, were two that dropped a terminal "e" from certain chemical terms that enter into more general use. Thus the men of science now write oxid, iodid, chlorid, etc., and quinin, morphin, anilin, etc., although the general public has not relinquished the earlier orthography, oxide and quinine. Even the word toxin, which came into being since the adoption of these rules by the associated scientists, is sometimes to be seen in newspapers as toxine.—*International Monthly*.

#### Wages Falling In England.

Last year it was quite the usual thing in England to see each month that numbers of workers varying from 100,000 to 300,000 had obtained substantial increases of pay, whilst those who had sustained slight reductions totaled up to only a few hundreds. In November, however, the figures began to tell a different tale. The number of those who had received additions to their wages were, it is true, still as many as 137, but the reductions had risen to 11,036. In December the increase had diminished to 18,383, and the reductions were 8,216. But it is January that shows whither we are drifting. During last month only 3,016 workers received increases of pay, whilst on the other hand, the decreases had risen to the large total of 51,631.—*Justice*, London, England.

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## The World's News.

Aug. 21.—Indications of long contest in steel strike; Vice President Davis telegraphs Shaffer to come to Chicago.—F. S. Thomas, President Montgomery Auction and Commission Company, of New York, missing.—Lumber combine with capital of \$1,000,000, forming in New York City.—Slavery in the Philippines considered by War Department; sale of children will be stopped.—Czar has accepted invitation to visit France.—Carlos Vicuna, Minister from Chile, dies at Buffalo.—Race war in Pierce City, Mo.; three Negroes lynched and thirty Negro families driven from town; houses of six Negroes burned.—Dr. Parkhurst censured for proposing that Sunday school children try to detect illegal sales of liquor.—Aug. 22.—France severs diplomatic relations with Turkey.—600 American teachers reach Manila.—President Harper, of Chicago University, receives cross of Legion of Honor from France.—Five men drowned in water-works tunnel under lake at Cleveland.—Negroes ordered to leave Springfield, Mo.—15 years in prison for Jack Winters, who robbed the Selby smelting works.—Iowa democrats endorse Bryan platform.—Mob in Wadesboro, N. C., hangs Negro.—President McKinley issues proclamation inviting all nations to Louisiana Purchase Exposition, at St. Louis in 1903.—President Shaffer announces plan to force

speedy settlement.—Aug. 23.—Vice President Davis of Labor Union, says President Schwab of steel trust is the only obstacle to settlement.—Mrs. Henrotin, former President of Federation of Women's Clubs, declares union of housewives will follow organization of servants.—Admiral Schley's counsel discovers that records of signal corps during Spanish war are missing.—Alabama sheriff defends Negro from mob of lynchers by killing two men.—Rush Medical College will test effect of food upon mental development of children.—President Castro, of Venezuela, sends 800 troops and war vessels to aid Colombian insurgents under Gen. Uribe.—Aug. 24.—Civic Federation asks for basis of arbitration in steel strike; President Shaffer denies that peace propositions are under consideration.—New York custom house officers detain illegal invoice of Japanese silks.—Gen. Fred Grant reports that Filipinos are eager to adopt American customs.—Theosophists plan campaign in Germany.—French Ambassador notifies Sultan that he must meet demands without delay.—Aug. 25.—Sultan yields to France.—Visitors to triennial conclave of Knights Templar arriving in Louisville.—Chicago steel workers hold out against strike; great mass meeting to force them into line.—Helen Wilmans and associates, of mental science fame arraigned at Jacksonville, Fla.—Irish will hear Gaelic sermon in Chicago.—French expert places cost of Nicaragua canal at 500,000,000.—Senator Depew arrives from Europe and reports great alarm over American trade.—Aug. 26.—Chicago steel men still at work.—Negro burned at stake in Winchester, Tenn.—Strikers assault non-union men at Gates iron works, Chicago.—Movement in Gaelic league to have that language taught in schools.—Evidence of conspiracy to smuggle Chinese across Mexican border into United States.—Holbein fails to swim the English channel.—London stock market depressed.—Aug. 27.—Cardinal Gibbons arrives in New York and reports Pope in excellent health.—Russia hostile to proposed alterations in German tariff.—Strikers authorize Civic Federation to treat with steel trust.—France will preserve neutrality in South America.—Vessel discovered in New Jersey port, fitting out to aid Colombian insurgents.

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## The Flaming Sword's Exchanges.

Leslie's Weekly.—The man of the hour, President Shaffer former mill worker and minister of the Methodist Episcopal church, tells the public "Why We Struck," in the issue for August 24. How to see the Pan-American Exposition, something about Gen. Cailles, a taste of fun, and the usual quota of good illustrations complete the number. Judge Building, No. 110 Fifth Avenue, New York. 10 cents a copy, \$1.00 a year.

Human Faculty.—A monthly journal of Phrenology, showing the highest and best use of the faculties of the mind and how to measure them. 317 Inter-Ocean Building, Chicago. 10 cents a copy, \$1.00 a year.

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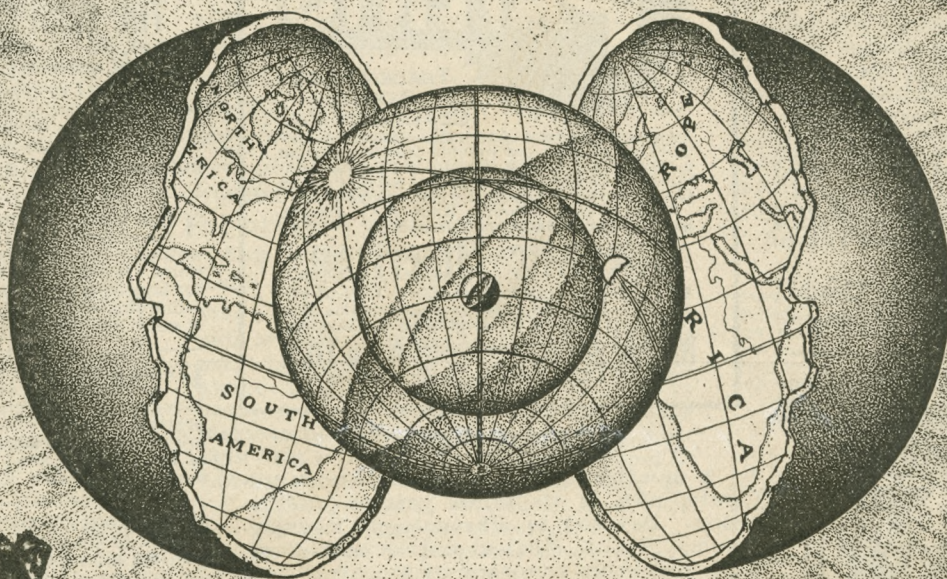
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